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553 764 that a practitioner, if he knows the name, can more precisely identify the individual toward whom he wishes malevolent spirits and powers to direct their attentions. Thus Alec, my interpreter, during the four months we were in and about Sawari, although he was very popular with all the inhabitants, succeeded in learning the personal names of none of the individuals living in that settlement. When addressing him or speaking of him, they always used the relationship terms pamu and tseo.

551 A list of a few Carib names, the bearers of which were personally known to me, is given below. In each case they supposedly represent a name which has never been borne by any other individual. In cases in which the name is that of some animal, or an attribute of an animal, no idea of a guardian spirit or of personal totemism is involved, although an individual may be given a certain name because he in some way resembles a certain animal. For instance, James Hendricks is called Krapo (tree frog) because he is thin and nervous.

Male	*Female*
Patakai — Huri fish	Woko — powis, bush turkey
Muturu — black yarrau fish	Puma — short stature
Tanomi — red eye	Tumu — gray hair
Marasi — small camudi snake	Miaiwi — young girl
Marimidi — curly hair	Maipuri — bush cow
Karoshi — little chicken	Wararu — small crab
	Kondi — black child

853 Suckling continues either until an ensuing pregnancy or until the child is old enough to walk about. Lactation is not a bar to sexual intercourse, and women who are far advanced in pregnancy are frequently observed nursing children.

[861] 868 Children are rarely punished corporeally, although they are supposedly at the orders of their parents. After the age of about ten, a girl is started to work at household tasks by her mother, and a boy is taken hunting and taught the lore of the bush by the father, thus beginning their serious education in their respective 867 life tasks. Children are present at practically all affairs which take place around the house and settlement, and thus become familiar with the behavior of adults at an early age. Neither sex life, nor family quarrels, nor adult vices are mysteries to them, because they see these things from earliest childhood. At drinking

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sprees children smoke whatever tobacco they can beg from their elders and drink all that they can. One not infrequently sees suckling babies given cassiri by their mothers. Alcohol and tobacco, to the Carib mind, like food and drink, are to be enjoyed by all human beings, although in largest measure by adults in their prime because these latter control the supply.

A wife is theoretically at the orders of her husband. It is supposedly the man who makes the decisions affecting the family. As in most societies, however, the respective influences of the mates upon family policy vary with personalities and circumstances. Matrilocal residence during the first part of married life restrains many a young husband's temper and doubtless trains husbands to assume a more tolerant attitude than they would if outside the wife's village. For a wife who has been mistreated appeals to her relatives, and, if they agree with her, the matter is taken up by them with the husband. If he persists in mistreating her, her kinsmen will eject him from the village. Although matters are sometimes composed between the mates, such a forcible ejection usually is equivalent to divorce. On the other hand, a wife who is habitually lazy and recognized as such by the community may be beaten with impunity by her husband. Actually the women, generally speaking, exert a good deal of influence upon their husbands. A man usually consults with his wife about such matters as taking a trip, building a house, working for outsiders, acquiring trade goods. As has been described, when a man leaves his wife at home while he goes on a journey, he tells her on what day he will return, a date which is recorded by a knotted string which he gives to her. Each day he is gone she unties one of the knots, and if he is not home on the day the string is finally knotless, or at most a few days thereafter, his absence is said to be grounds for divorce. A woman in this case returns to her father's house and becomes available for another marriage. Consequently, men are meticulous about keeping their engagements at home.

Aside from the two grounds of divorce already mentioned there is parting of company by mutual consent. Although no rule is in force, in the cases which I investigated the male children stayed with their father, and the female children with the mother. A plant called wamba may be used as a charm to prevent desertion. It is rubbed on any article belonging to the other mate. When

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594 represents one's family of orientation or one's family of procreation. A child is subordinate to both his parents, while a married woman is subordinate to her husband, and a married man is superior to all in the household.

594 867 The household group is the primary educational institution in Carib life; boys are trained in men's duties by their fathers, girls are instructed in the activities of women by their mothers. In the absence of club houses or other extra-curricula educational institutions, the home is the primary agency for the dissemination and formation of the socially accepted attitudes. Furthermore, the home is the primary economic unit of the community.

594 Membership in a household group is terminated by age, as in the case of children who grow up and form households of their own; by agreement, as in the case of certain types of divorce; by disputes, as when a husband and wife quarrel; or by death.

601 **The Kin.** Outside the more intimate relations of the family or household lies the larger group of the kin.

The kinship terminology is presented in the appended lists. In List I will be found in separate columns the Carib equivalents of English terms of relationship used respectively by men and by women. List II presents the English equivalents of Carib terms of relationship used by men. List III presents the English equivalents of Carib terms of relationship used by women. The relationship system is presented graphically in the Charts (Figs. 7 & 8). In the lists, certain terms will be found in parentheses; these represent alternatives or variants given by occasional informants. The terms without parentheses are those in general use. In certain cases prefixes and suffixes are enclosed in parentheses, indicating that the syllable thus enclosed is sometimes, but not invariably, used with the term in question. In the absence of contradictory evidence, I have assumed that the suffix *-ko* does not change the fundamental meaning of the stem of a kinship term.

124 Regarding the accuracy of the present lists, I may say that the terms were collected by the geneological method. Complete geneologies for two Carib settlements, Kariako and Sawari, were taken. The words were then checked through with several informants, in the abstract, and with case material at every opportunity. Finally, to check on the accuracy of my interpreter's translations, all the information was checked with Mr. and Mrs. H. Pestano

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626 periodic drinking bouts or sprees, which are sociable rather than
623 legislative gatherings. On these occasions opinions are naturally exchanged, but such interchange can no more be considered legislative enactment than the informal airing of views which takes place in our own society among men, for instance, at a dinner party, smoker, or farmers' picnic. In short, there is no organization for debate or for the determination of the group will and, naturally, no provision for the codification of law.

671 The law of this society, in other words, is customary and tradi-
626 tional law. It is doubtless subject to change, as in the long run are all social phenomena. But, as one would expect *a priori*, and also on the basis of information obtained from older informants, I believe that such change is unconscious and probably much slower
● [867] than is the case with most codified legal systems. A Carib child is brought up to know what is considered right and what is considered wrong. By the time he reaches adulthood he knows what his rights and obligations are in any situation within his culture. What we are here calling the principles of law and justice are, consequently, as integral parts of everyday life to a Carib as, for instance, the necessary functions of his body. Such an unconscious assimilation of the law is workable among these people because the simplicity of the society limits the number of possible situations in which an individual would be called upon to exercise his knowledge of legal rights and duties. In a more complex social organization, on the other hand, the ramifications of relationships would seemingly demand a greater specialization in legal and juridical matters than is necessary here. Because everyone is well informed regarding the customary and traditional rules of conduct, the Caribs have little need for self-conscious law-making.

The distinctions between public and private offenses, between criminal and civil law, which play so large a part in the legal concepts of the higher cultures, have little importance among the Caribs. A distinction is present, in the native consciousness, however, between what we may call social and religious offenses, between offenses against human beings and offenses against spiritual powers. It is one thing to trespass on the rights of a fellow man and another thing to transgress a religious tabu. Breaking of a tabu is automatically punished only by the spiritual powers concerned, whereas the punishment of an offense against a human